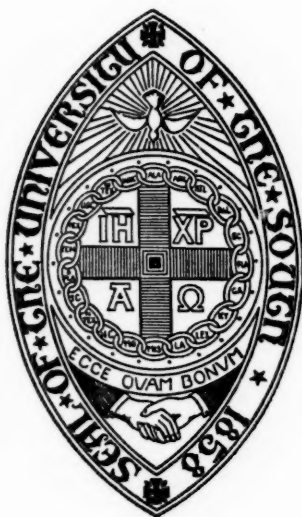


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# The Saint Luke's Journal



VOLUME I

NUMBER 1

ST. LUKE'S DAY, 1957

School of Theology  
The University of the South  
Sewanee, Tennessee

# The Saint Luke's Journal of Theology

PUBLISHED THREE TIMES DURING THE ACADEMIC YEAR BY THE SCHOOL  
OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH

VOLUME I

ST. LUKE'S DAY, 1957

NUMBER 1

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# The Saint Luke's Journal of Theology

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1957

DEAR FRIENDS:

With the appearance of this first issue of the ST. LUKE'S JOURNAL OF THEOLOGY, the hopes and labors of a great many people to see such a journal produced under the auspices of the School of Theology of The University of the South will have been moved one great step forward.

A cursory glance at the Table of Contents will show the reader the intentions of the editors—to produce not an alumni bulletin, not a record of the activities of the school, but instead a theological paper in which the lively issues of the day can be discussed and “knowledge be increased among us.” Thus it is expected that each issue will contain a lead article supported by several shorter items, comments, and book notes or reviews.

A somewhat more careful look at the JOURNAL should reveal the fact that while the work is in charge of students of the School of Theology, it is also work done under the careful supervision of a committee of the faculty, the members of which have gladly assumed an extra burden with the thought that in so doing they can give greater service to the School and its alumni, and at the same time help to stimulate theological thought and reading amongst an ever-widening circle of readers.

It is my privilege to express appreciation to the editors, advisors, and contributors who have made this number a reality, and to commend their work to you.

Faithfully yours,  
/s/GEORGE M. ALEXANDER  
*Dean*

St. Luke's Day, 1957

### A NEW VENTURE

To all who have cooperated to make this pioneer issue of *THE SAINT LUKE'S JOURNAL* a reality, our heartfelt thanks are extended. Many in this day cry out vigorously against such trite expressions; and while what they declare has much worth, it is a greater truth that nothing is the product of the exertion of an individual. This new *JOURNAL* is the consummation of many people's desires and many others' work. Yet, aspiration and perseverance alone cannot persist in publishing additional numbers in the future. Added to the efforts and hopes must come the participation and support of all who scan our pages. To you, the students of the School of Theology, we request your labor and inspiration; to you, the faculty, we entreat your guidance and scholarship; to you, the alumni and clergy, we beg your considered advice and comment; and to you, the readers, we seek your favor and concern.

If we have an editorial policy, it must be to provoke serious, scholarly consideration in the catholic tradition of the innumerable problems that are facing the Church at the present. We hope to have articles that will appeal "to all the people some of the time, and some of the people all of the time," and, perhaps, "all the people all of the time."

It is impossible to produce an effective journal from a sterile vacuum; we must know your reactions and feelings. *THE SAINT LUKE'S JOURNAL* is not a mere academic exercise, but it shall strive to mirror the dynamic scholarship that should pervade the seminaries, the parishes, and the clergy: the whole of the Episcopal church today.

J.B.A.

## THE ROLE OF THE THEOLOGIAN

By W. NORMAN PITTENGER

I am sensible of the great honor which has been shown me by your invitation to address you at this alumni gathering. I am even more sensible of your kindness in suggesting that I should speak to you about William Porcher DuBose, that noble representative of Anglicanism at its best. . . . I am well aware that my only claim to speak to you about Dr. DuBose is my long interest in, and, if I may say so, discipleship of, the Doctor; and my small share in the arranging, editing, and introducing of what we must call a "new book" from the DuBose pen—new, in that *Unity in the Faith* makes available as a book, for the first time, those remarkable essays in which he summed up a life-time of thought and study—essays which sound as contemporary as if they had been written yesterday rather than during the second decade of this century.

But, to use the phrases of Tertullus in St. Paul's trial before Felix, "that I be not further tedious unto you, I entreat you to hear me of your clemency a few words." They will be words which spring from what I have already called my discipleship of Dr. DuBose; and they will be words which have to do with what I conceive to be his abiding significance in the theological world. For I think that his significance is to be found, not simply in the precise formulations of his views as we may read them in his books, but in his attitude, his stance, his way of seeing things as a Christian and a theologian, and as an Anglican to the very core of his being. I would emphasize that last phrase for just a moment: "Anglican to the very core of his being." That spirit manifests itself in all his writing, but nowhere so clearly as in the charming informal addresses he gave at the gathering of alumni and friends as he was completing his years at Sewanee, addresses published in the volume *Turning-Points in My Life*. Here we see the abiding evangelical emphasis, the stress on the Gospel, the good news, what we have nowadays come to call the *Kerygma*; here we see too the deep and ever-deepening awareness of Catholic structure in sacrament and institutional life; here, finally, we see the open-ness of mind, the acceptance of new truth, the liberality of spirit, which is "modernism"

at its Anglican best. As I shall say before I close, Anglicanism is all this, and Dr. DuBose was himself, in life and in thought, all this, too.

The statement that the Doctor was both a Christian and a theologian brings me to my first point. For the fact is that Dr. DuBose was a theologian in the very fact that he was a Christian. His theology grew out of, rested back upon, and was continually checked and tested by his sharing in the life which is "in Christ." His was no abstract theorizing; it was part of his membership in the Holy Catholic Church, in which (as he so often said) the possibility of being a man in Christ was made an actuality. There can be no question whatever that Dr. DuBose grounded his thought in the Christian experience—and for him that experience is conveyed in the community of the faithful which we call the Christian Church, and this for him was the Anglican Church into which he was born and which all his life he loved and served.

My first point is simply that a theologian is to be a man who has what Baron von Hügel called "church-appurtenance." Unless he is this, he will not have the basic experience of the Christian facts, nor will he know the facts which produce that experience. "The heart makes the theologian," runs the old saying: yes, but it must be the *Christian* heart which makes the *Christian* theologian, and that heart is to be found only in those who, living the life in grace, are participants in the full and rich reality of Christ's Church.

But the God about whom the theologian writes, the Christ who reveals that God, and the truth which in him is given to man to know, are not the property of any ecclesiastical institution. This is why Dr. DuBose was never content with "churchiness"; his religious faith took him out to the farthest corners of creation, and he was insistent that what we find there is all of a piece with what the Christian knows in his inmost heart. God is the God of the whole evolutionary process; he is at work in it and indeed it is itself his work, so that the Doctor could say that "nature" is not only *how* God works but in some deep sense is God himself in his working. Christ is not only the figure known in the gospels and adored in the worship of the Christian fellowship; he is also the cosmic reality of the Logos, everywhere known, everlastingly revealed, the secret of every man's existence, who in Jesus Christ was (so to say) focused as at a point for our wholeness. And the truth which is given us in Christian revelation was not for Dr. DuBose truth alien to that which our reason discovers; it was the very coronation of all truth everywhere, the correction of



error and limitation, and the opening of doors into a truth so great yet so mysterious that it was *the* Truth which is God himself. There was nothing provincial about Dr. DuBose's theology—it was broad as the whole earth, deep as the bottomless sea, high as the heavens, for it had to do with the God who nowhere leaves himself without witness, "in whom we live and move and have our being."

My second point is that the theologian is to be one who takes the world for his parish, who is eager to see the operation of God's hands in what at first sight might appear to be the most unlikely places, who refuses to set revelation and reason over against each other as deadly enemies but rather finds them to be, in truth, the two sides of a single process: man's continuing *quest* answering to God's continuing *self-disclosure*, everywhere and always.

I have just now used the word "evolution," and this brings me to another characteristic of Dr. DuBose's thought, one that brought him much criticism in his own day and that for some today would come close to condemning him altogether. He was ready to say, and he said it with his usual vigour, that in the processes of nature and history as these have been discovered to us in scientific and other research, we have been given what he ventured to call a new revelation of God's way in his world. It is popular these days to dismiss "theologies of evolution" as unbiblical, as sub-Christian, as a minimizing or negating of traditional Christian truth. I could not disagree more; and for me DuBose is at his best at this very point. He would not subscribe, of course, to any materialistic notion of a world mechanically moving to perfection. But he did believe, precisely because of his biblical faith in the living God who is sovereign ruler of all things, that in the evolution of the world up to the emergence of man, and in the development of man through history, we are given a wonderful background for the specifically Christian claims. He saw that the Logos of this evolutionary movement is the very Word whom in Christ we have known, "full of grace and truth"; and he welcomed gladly all that science could tell of what that Logos or purpose or plan might have revealed anywhere of the divine Reality who is God.

Nor was this for him "sub-Christian." It was rather preparation *for* and *setting* of that which is in Christ. And if at this or that point—I think of his remarks about "miracle" and about "providence" in his autobiographical *Turning-Points* and again in the essays now published under the title *Unity in the Faith*—the new disclosures which evolutionary science had made to us had forced re-thinking and even

re-statement of traditional beliefs, he was not afraid to begin the task. He was unable to do more than begin it, and he died before he had done more than offer some few suggestions; but those who follow in his way of theologizing can carry on, sharing with Dr. DuBose the confidence that the re-thinking and the re-statement will not take us farther from, but rather bring us closer to, the truth as it is in Jesus. For myself, this is most happily stated by the Doctor in what he has to say of prayer, with his insistence that there is no limit to what God will do for us through prayer, save that he will always do it *in us* and *through us*, never *against us* and *in spite of us*. This way of seeing things has been forced upon us, if you will, by what we know of the orderly processes of nature and human nature; but note that it brings us straight back to our Lord's own teaching and example, "Not my will but thine be done"—and done *in me* and *through me*.

My third point is that the theologian is to be one who is open to new truth, wherever it is found; one who is unafraid of that truth; one who uses it in his theological work; one who labours unceasingly for the reconception of the Christian faith in the light of it, and does not fall back upon, and with futile zeal, defend positions that are in fact no longer tenable.

This brings me to still another aspect of Dr. DuBose's thought; it is *unity*. Like the late Dr. Sanday, who so admired him, Dr. DuBose was of the belief that man cannot rest content unless he is moving towards unity of thought and experience, of faith and science, of life and religious conviction. He had no use for that dichotomizing of our existence which is such an easy, and such an ineffectual, way of avoiding the difficulties of hard and insistent thought. If Reality is God, and is One, so all truth is one in him; and the job of men is to seek for that unity. We cannot live in separate compartments—one for our faith, another for our science, still another for our art. Theological schizophrenia is no better than any other kind; and it is equally conducive to emotional and mental disorder and disintegration. How nobly DuBose sought to show that what we know in faith is of the same stuff as what we know everywhere else, and that one illuminates the other!

And the principle there enunciated led him to seek the same unity everywhere: as between God and man, as between man and man, as between Christians of all types and names. That, of course, is why he had such a deep interest in the ecumenical movement and gave the last years of his life to working with Dr. Silas McBee in *The Con-*

*structive Quarterly* towards the realization, outwardly and empirically, of the one-ness in Christ which all Christians know and which they have lost externally through their sinful assertion of individual prejudice or through their corporate pride. The way to unity in any and all of these spheres, was for him through humility before the fact, willingness to grow in knowledge of the truth, and glad acceptance of what the one God has shown of himself to others.

So my fourth point is that the theologian is to be one who seeks continually to find ways of bringing all truth, wherever known, into focus; and who, as a Christian, is sure that the focus is none other than the living Christ himself.

I have time to mention but one other aspect of Dr. DuBose's thought, for I want to include in this address some reflections of my own on our theological task today. That other aspect is his strong assertion that we men are the potential of which Jesus Christ is the actual: he, our Lord, is what we are, only he is that in realized fact; we are that, but in potency and very partial expression. This too brought criticism upon him. For it made some say that his Christ was "from below," not "from above." The Doctor knew better. He knew that "from above" and "from below" are simply human metaphors; and that the divinity of Christ which has full realization, through the operation of God in him, of what by God's own intention and working is the divine truth about man, is rightly understood as being what in our own day Dr. Tillich has styled the existential manifestation of essential manhood: the embodiment, shall we say, of the Logos of manhood. "From below" and "from above": both are true. But the deeper truth is that it is God who is transcendent, but in no spatial sense; who is immanent, but not as pantheism sees it; who is also concomitant, "with us," in manhood as such, and *a fortiori* in the manhood of the Lord Jesus Christ.

Nor does Dr. DuBose forget that man is sinful. It is, indeed, exactly in our sin and by our sin that we are not what we *are*; and it is in the sinless humanity of Christ, sinless in the sense of victorious over temptation through a genuine struggle in which "he learned obedience through the things that he suffered," that God's plan and purpose, his Logos in respect to manhood, has full sway and reveals itself with clarity and completeness, so far as we men are concerned. Christ, for the Doctor, was no god assuming a vesture of flesh; he was very Man of very Man, who was "in all things like as we are, yet without sin." So he was *the* Man, and we but men; and because he was

thus *the* Man, he was God's truth about man, enfleshed and ensouled, living among us, full of grace and truth. How was this accomplished? For DuBose, I think, through the divine prevenient purpose and through the utter conformity of the manhood to that purpose. Despite his early defense of Alexandrine views in his work on the ecumenical councils, his later position was much more Antiochene, but Antiochene with the difference that there was about his thinking a mystical quality which followed from his profound awareness of the one one-ness of things, supremely in Jesus Christ.

My fifth point is that a theologian, while always taking the most serious view of human sinfulness, must never *begin* there. He must begin with man in the divine Image, recognize that in us the Image is not only partial but also blurred and dimmed and dirtied, and then portray Jesus Christ as the Express Image of God in man: "God in man made manifest."

There is so much more one would like to say about Dr. DuBose: his teaching about the trinitarian nature of God, in which he so carefully avoided that tritheistic fallacy which even in his own day was making itself heard; his penetrating remarks about the sacraments, especially about Baptism—you will, I hope, recall his agreement with Luther's saying that the whole of Christian life is just an unfolding of what Baptism is and means; his thoughts about ministry and priesthood, where he anticipated the contemporary recognition that these must ever be seen as of and for the Church. Most of what I should like to say on these matters I have tried to put briefly in my introductory theological essay in the "new" book.

What I wish now to do is to make some remarks, in the spirit of the Doctor, about our theological task today.

I stand before you as an unashamed and unregenerate defender of an Anglican and Catholic modernism. The noun that I have used is unpopular among us today, as I well know; but I can find no other which will serve my purpose. Like that tragic Jesuit George Tyrrell, I believe that the "essential truth of modernity" and the "essential truth of the Christian faith" can be and must be "reconciled." Like Dr. Sanday of Oxford, whom I have already mentioned and who was one of the first to introduce Dr. DuBose to the English theological world, I am sure that the honest thinker of our own time can enter the Christian Church with his head erect, although ready to fall on his knees in the presence of the Word made flesh. And like the Doctor

himself, I find that as I grow older, I am more and more certain that the task is there for us to accomplish, under God and by his mercy.

We have lately been going through a period of reaction. It is understandable, for times of crisis produce such reactions. But theology cannot be built upon crisis alone. And the anti-intellectualism of our day; the new "fideism"; the biblical obscurantism which we see, either in outright "fundamentalism" or in that newer variety which calls itself "post-critical" but is in fact "pre-critical" and even "anti-critical"; the facile apologetic which, in a telling phrase of Thomas Carlyle, seeks by a judicious mixture of truth and falsehood to give the appearance of the plausible—all of this, I am sure, has done nothing to make the Christian faith credible or relevant, even if it could be said—as it cannot—to have been concerned with the truth.

Dean Inge once remarked that the laity have the right to expect two things of the clergy: "that they shall preach the gospel and tell the truth." Theological double-talk is not truth; it is, and remains, double-talk. Our task today, and indeed every day, is to show that we can both preach the gospel and tell the truth: that the truth is one with the gospel, and that the gospel is nothing other than the truth.

And here the communion to which you and I belong is in a singularly happy position. Men like DuBose have made it so; but they are only recent members of a great company who from the first days of Anglicanism have been sure that Christianity has nothing to fear from truth, however strange and hard that truth may seem. I think that the phrase in the King's Book of 1536 gives us our charter: it speaks of the distinction between "things necessary" and "things indifferent." For us, whatever may have been the meaning in the sixteenth century, the "things necessary" are the great and basic affirmations of our faith: God the sovereign ruler who is our heavenly Father; Jesus Christ the manifestation of God in our very humanity; the Holy Spirit who is one with the Father and the Eternal Word and who in the response of faith to Christ is released among us; the Church as "the blessed company of all faithful people" which is "the mystical Body of Christ"; the sacramental way of initiation into and the sacramental way of communion with, God in Christ; the sure confidence, "the religious and certain hope," of life with God through and beyond death . . . these are our great Christian assertions. And the "things indifferent": the particular fashion in which we understand, explain, and teach these things, always somewhat "conditioned" (as the barbarism puts it) by our present world of thought; the unessential and

peripheral elements which we may well be forced to let go, if honesty and loyalty to truth demand it; our own private *theologoumena*, as well as those opinions which may have been held by hallowed names in the past, views which are subject to change with or without notice . . . these are the things which do not abide.

But all that is really Anglicanism, is Catholic, for it builds upon and uses the historical structures of Bible and creed, sacrament and ministry. It is also, I must insist, modernist in the true sense of that word, for it always seeks to relate its faith to the changing conditions of each new age, and both welcomes and employs the discoveries which in every age of the human enterprise are made known to us. It is, perhaps above all, evangelical, for it is intent upon making the gospel a living and compelling reality in the lives of men.

In saying all this, I think that I have only been describing Dr. DuBose. He was, to his core, an Anglican. He has told us the story of his growth in Anglicanism—how he began as an evangelical, learned more and more of the Catholic heritage, and then came to see the need for its reconception in relation to modernity. Wherever you and I may start, these are the three emphases; and Anglicanism is a three-fold cord in which these strands are each of them part of the whole.

May I plead with you, and especially with those who are in the sacred ministry, to hold fast to all three. And above all, may I urge that you carry with you, wherever you may go, the spirit of that great man whose name and whose fame are so indelibly stamped on this lovely place here on the Mountain—the spirit of Catholic loyalty, of modernist awareness, and of evangelical zeal.

## PAUL'S ATTITUDE ON THE POSITION OF ISRAEL AND THE LAW\*

By JOHANNES G. J. VAN MOORT

In Judaism we find religion as revealed: God is One. He is Creator, He elected Israel, gave it a Law, and prepared a future for it. Concerning the Law we must remember that human accountability and

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\* (ed. note: This article is based on a more extensive treatment of the subject by the author)

divine recompense were nearly axiomatic truths in Judaism.<sup>1</sup> Repentance allegedly was a way out, but in itself could only result in a better keeping of the Law in the future. Neither covenant nor Law was primarily felt as a burden, but rather a gift unto life covering both Israel's sense of destiny and the meaning of its existence.<sup>2</sup> Yet Judaism presents us with a profound and unresolved tension between pride in human accomplishment and acknowledged sin.<sup>3</sup> The answer to this problem was bound to be resolved either in hypocrisy or in a search for true justification.

Passing by Paul's early history, we find him attending the stoning of Stephen. As much as we know about Paul, the factors leading up to his conversion are a matter of conjecture. The results of this conversion are of greater importance. As Pharisee, he must have felt that the Apostles and other Christians, being mainly Amhaaretz, were people without any Law to speak of.<sup>4</sup> Dibelius observes that:

. . . dem Paulus bei Damaskue . . . offenbart worden ist: Die eine Erkenntnis, dasz Gott sein Heil in der Tat den verachteten und verfolgten Christen geschenkt habe, und die andere, dasz dieses Heil gerade den Gesetzlosen zugebracht sei, also auch den Heiden!<sup>5</sup>

The very heart of Paul's experience, however, is that he became convinced that no amount of pious works could bring man to God, but only grace and the willingness to receive this grace.<sup>6</sup> This change was established by Christ, in whom he found the very God who also was the God of the Law. Paul's convictions were determined by his eschatology. For this reason his subsequent teaching shows that elements of morality, law, church, etc., stand in the light of the expected second coming of the Lord.<sup>7</sup> No amount of diligence however in regard to the

<sup>1</sup>F. V. Filson, *St. Paul's Conception of Recompense*. Leipzig: (Henrich), 1931, 3.

<sup>2</sup>G. E. Wright, *The Old Testament Against its Environment*, Studies in Biblical Theology, No. 2. Chicago: (Alec R. Allenson), 1950, 58.

<sup>3</sup>Filson, *St. Paul*, 13.

<sup>4</sup>M. Dibelius, *Paulus*. Berlin: (W. de Gruyter und Co.), 1951, 49ff.

<sup>5</sup>*Ibid.* . . . to Paul was revealed near Damascus the understanding that God indeed had given his salvation to the despised and persecuted Christians, and also that this salvation was particularly intended for the Lawless, and therefore also for the heathen. (J. G. J. v M.).

<sup>6</sup>*Ibid.*, 51.

<sup>7</sup>*Ibid.*, 56.

Law could save man; but when salvation depended upon the grace of God, the immediate question had to be raised: how God could have left Israel in its sin?

## I

A. What Paul says about sin is orientated in the revelation of God in Christ. Christ is relevant to man in the position of a sinner, and He comes in the sense of release and renewal. Paul knew very well that the judgment of God upon his persecutions of the Church was, at rockbottom, a judgment upon his endeavor to attain salvation through works and Law. The basic sin of the Jews was that they desired to establish their own righteousness, even though motivated by "Zeal for God."<sup>9</sup> Paul understood that this led in fact to enmity against God. But man was under the Law as long as he lived! Consequently the only solution would be in death.<sup>10</sup> This death unto self, as well as the following resurrection, Paul found in Christ.

Sin came into the world by the fall of Adam and henceforth carried the wages of death. It could be clearly recognised by the Law, which expressed the judgment of God upon man. For Paul the function of the Law, therefore, was the exact opposite of Judaism.<sup>11</sup> Sin is to turn away from God to the creation and to one's own strength and is, therefore, outright enmity to God. Sin of the flesh does not refer to a certain dualism, but must be understood as the testimony of sin as it is. The desires of the flesh indicate the self-assertion of man in a most comprehensive sense.<sup>12</sup> Granting the solution in Christ, the Christian is in a state of tension between two actualities. Fundamentally he is delivered from sin, but actually he still is at war with it. Here we find the tension of the "now" and "then."

B. Paul feels that life arises out of the surrender of oneself to God through Christ. Righteousness is a presupposition for receiving salvation, or life. In this respect righteousness conforms to the Judaic concept of the Law, but Paul understands it in such a way that not only salvation and life but also the very righteousness which is their condition are the gifts of God.<sup>13</sup> Right here, we have once more the situation that righteousness may become a fact of present reality, and yet it

<sup>9</sup>R. Bultmann, *Theology of the New Testament*, I. New York: (Charles Scribner's Sons), 1954, 240.

<sup>10</sup>G. Kittel, *Bible Key Words*, Sin. London: (Adam and Charles Black), 1951, 76.

<sup>11</sup>*Ibid.*, 79.

<sup>12</sup>Bultmann, *Theology*, I., 140.

<sup>13</sup>*Ibid.*, 270.



remains in the setting of a future eschatological consummation. Therefore we find the situation that the righteousness of the present is not exactly sinlessness, but only that God does not "count" man's sin against him.

The righteousness of God is judgment and mercy in one. He can and does impart it in accepting the sinner, but it equally is the start of duty to do the will of God. In Christ, at the Cross, Paul saw the effectual revelation of justice and mercy in one.<sup>13</sup> Again the main point is the possibility to share in the life of Christ. The word "impart" may be misleading; for the one and tremendous Pauline term is "in Christ," and the expression of "Christ in us" he does not use too often.<sup>14</sup> Paul does not have in mind the infusion of a moral quality, but rather the total participation in Christ. He is the center, not man. Again, we find the tension between the "now" and "then." The curious fact springs up that *because* righteousness is not the infusion of moral attributes, these very morals can become a concern of Christian behaviour. It is not a matter of works so much as of the act of God. He is not dependent upon man's works, neither can these be an outright basis for reward; but man is utterly dependent upon Him. In Christ, man can participate in the righteousness of God; and works are, morally, rather the mode of reception of God's grace and righteousness.

C. The idea of justification at the Last Judgment might be found in *I Cor.* 4:4f. This shows that Paul continued to associate justification with the Last Day when man's total life would be under judgment. The idea of receiving a share in God's righteousness stands ever in balance with the mode of reception, or, rather, the mode of participation. The real point of the argument is conformity, through faith, with Christ's death. This, indeed, holds the secret of justification.<sup>15</sup>

D. Paul understood faith primarily as obedience for the acknowledgment of Christ demanded the surrender of man.<sup>16</sup> It also is much more than an act of trust founded upon repentance; it contains an element of decision as well as the confession of Christ in which the believer turns away from himself to God. Faith was for Paul not a self-contained condition of man's soul, but it pointed strongly to the future.

<sup>13</sup>G. Kittel, *Bible Key Words, Righteousness*. London: (Adam and Charles Black), 1951, 44.

<sup>14</sup>Dibelius, *Paulus*, 98.

<sup>15</sup>Kittel, *Righteousness*, 65.

<sup>16</sup>Bultmann, *Theology*, I., 314.

In terms of hope, it meant relief of fear, even though it found a balance in this very element of fear.<sup>17</sup> Here again we meet the dual foundation of Paul's eschatology as mentioned before. In this light it becomes understandable that faith realizes itself in the historical reality of life. The teaching of Paul, as of Jesus, cannot be lifted out of its eschatological context. It seems to be an error to follow Kittel when he claims in his comparison of love, hope, and faith:

The provisional nature of knowledge and its ultimate decay are similarly displayed, as sharing the interim character of faith and hope.<sup>18</sup>

Now faith, hope, knowledge, and for that matter the Body of Christ in all its complexity of relationships and moral factors, are not to be abolished but rather fulfilled at the Last Day. For this reason we should not speak of an interim faith, but "... 'faith working through love' reveals that the existing of a Christian in the faith that operates in love is an eschatological occurrence, a being created anew."<sup>19</sup>

## II

The book of *Acts* may give some information about Paul, but it cannot be held to be normative of Paul's thoughts. For this reason we may be justified to say only a few words about the Jerusalem Council. Also one glance in a concordance will show that the word "Israel" occurs most frequently in the *Epistle to the Romans*. The same is true for "Jew" and "Law." Our next best choice for frequency in occurrence is *Galatians*. The terms occur occasionally in some of the other Pauline Epistles. Our procedure, therefore, will be to take *Romans* as a basis, and to use the other Epistles as supporting evidence in as far as they are relevant. *Romans* certainly presents the thought of Paul in full maturity.

At first the nation of Israel was still the equivalent of God's people. The Day of Judgment was at hand, and the burden of the message was: "Repent, believe, and be baptized." The very newness of the early community was determined by the presence of the Spirit. Under the ruling of the Spirit, the Church was not regarded as an institution,

<sup>17</sup>*Ibid.*, 321.

<sup>18</sup>G. Kittel, *Bible Key Words, Love*. London: (Adam and Charles Black), 1949, 65.

<sup>19</sup>Bultmann, *Theology*, I., 330.

and its government and administration were only rudimentary.<sup>20</sup> Now the entrance of Gentiles into the community, especially after the results of the first missionary journey were reported, created some difficulties. Of these difficulties we have a double record, one in the Pauline Epistles, in particular in *Galatians*, and the other in *Acts*. There is no doubt that Paul, after his conversion, obeyed the Law, but he also mingled freely with the Gentiles and had table fellowship with them.<sup>21</sup> Briefly, the early record of *Acts* and the account of the missionary journey indicate an increasing problem. The result was that finally "Kosher" regulations were drawn up for the Gentiles, setting them free from total observance of the Law. *Galatians* records that the Gospel of the uncircumcision was committed unto Paul, but the letter speaks of difficulties and wrangling.<sup>22</sup> The discussions in *I Corinthians* and *Romans* concerning food-regulations also do not indicate a settled problem. Paul in these epistles does not mention the Jerusalem decision at all.<sup>23</sup> However the thought of Paul is abundantly clear in both cases, and his further activities are proof. Indeed, it fell to Paul to establish the idea of the New Israel in its uniqueness as Christ's Body and the Fellowship of the Spirit.

A. It is a matter of temptation to verify all the texts involved in the *Epistle to the Romans*, but this would extend the study beyond its limits in time and space. The utmost brevity will be attempted. Michel observes that the theological speciality of *Romans* lies

... in der Interpretation der eschatologischen Gerechtigkeit als dem gegenwärtig sich vollziehenden Gericht über die ganze Menschheit und als der endgültigen Gnade Gottes, die der Situation des neuen Äons entspricht. Dabei ist auch der neue Mensch als der Getaufte unter das gleiche Gericht und unter die gleiche Gnade Gottes gestellt.

... es geht ihm tatsächlich darum, dass die Forderung Gottes nicht nur anerkannt, sondern auch vollzogen wird.<sup>24</sup>

<sup>20</sup>G. Johnston, *The Doctrine of the Church in the New Testament*. Cambridge: (University Press), 1943. 64 f.

<sup>21</sup>A. D. Nock, *St. Paul*. New York: (Harper and Brothers). 1937, 104.

<sup>22</sup>*Ibid.*, 111.

<sup>23</sup>*Ibid.*, 114.

<sup>24</sup>O. Michel, *Der Brief an die Römer*. Göttingen: (Vanderhoeck und Ruprecht), 1955, 20-21. ... in the interpretation of eschatological righteousness as the judgment which is completing itself in the present time over the whole human race, and as the decisive grace of God which is fitting to the new aeon. By this the new man, as baptized person, is also put under the same judgment and under the same grace of God.

... his purpose is in fact, that the requirement of God be not only acknowledged, but also accomplished. (J. G. J. v M.).

*Romans* 7 fully develops the problem of the Law which receives attention in the whole of this Epistle. The chapter divides into two sections: in 7:1-6 the old Law is out; whereas in 7:7-25 the antithesis of the rule of Law, sin and death, is expressed.<sup>25</sup> Paul presents the human law in analogy to the Mosaic Law (*Rom.* 2:12f) so that emphasis upon the one or the other is a matter of preference. The final point is that the death of Christ gave freedom from bondage, even though the resurrection has the value of a new bond.<sup>26</sup> The succession of flesh—sin—Law—death—is now broken.

*Romans* 7:7-25 falls into three sections: 7:7-12 asks the question whether Law is now sin. The answer is that the Law is the touchstone of sin. Indeed, the Law is to convince man of sin. 7:13-17 consequently asks whether this good and holy touchstone will inevitably lead to death. The answer is a defense of the Law, but an attack upon the sin which brings death.<sup>27</sup> It is the law of sin which leads to death, not the Law of God. 7:18-25 is a profound confession of the deepest need of man, which can be known by the working of the Law.<sup>28</sup> Therefore it becomes clear that for Paul the Law is the good and holy touchstone of sin. The Law is not wrong, but the sinful self-assertion of man—the law of the flesh. If there were no sin, there would be no need for the touchstone of sin. In as far as man is "in Christ" he is under the bond of Christ, not under the bondage of the Law, i.e. under the sin which is made plain by this Law.

Our conclusion, therefore, is that Paul did not have in mind to abolish the Law. Rather his concern was to abolish sin, and the means to accomplish this were given in Christ. Man's new freedom is not a release from all binding norms, but rather a new servitude in Christ.<sup>29</sup> Freedom from the Law is an expression which depends upon the sense in which the demands are understood. All things are lawful; yes—"in Christ" all things are lawful which Christian love permits. The binding obligation of this position is well expressed in *I Corinthians* 6:19: "... for ye are not your own."<sup>30</sup> All things are under the Law; yes—in sin, for sin and Law are unbreakably tied together. By Law we know sin to be sin. Indeed, sin was the problem, not the Law.

<sup>25</sup>*Ibid.*, 15.

<sup>26</sup>*Ibid.*, 142.

<sup>27</sup>*Ibid.*, 149.

<sup>28</sup>*Ibid.*, 146.

<sup>29</sup>Bultmann, *Theology*, I., 331.

<sup>30</sup>*Ibid.*, 342.

In regard to Israel, we obviously find the center of Paul's treatment in *Romans*, chapters 9-11. With Michel we find:

Die Erwählung des Menschen durch Gott kann nicht als ein Geschehen angesehen werden, das sich jenseits der Botschaft von der Gnade Gottes und jenseits der Rechtfertigung des Menschen abspielt. Gottes Erwählung als ein Akt seiner Freiheit, seines Schöpfermacht und seiner Gerechtigkeit musz geschichtlich und theologisch verstanden werden.<sup>31</sup>

The concept of election hangs closely together with the question about Israel.

Das Geheimnis, das der Gemeinde mitgeteilt wird, besteht in der Weissagung, dasz Israel als ganzes das Heil empfangen wird. Gottes Bund mit Israel bleibt bestehen, wird aber aufs Neuen in Kraft treten.<sup>32</sup>

The problem is one of extraordinary difficulty. Dibelius, after discussing it at some length, comes to the conclusion that Paul's dictum about Israel is based upon his "hope" that God, after all, will lead Israel to the recognition of the true Messiah.<sup>33</sup> The question may be asked whether "hope" is sufficiently searching to explain the situation. Michel points out that the presented solution is not an exposition of a philosophy of religion, but that it is tied up with the "*Evangelium*" as such. It, moreover, may be understood as a prophetic-apocalyptic defense by Paul against the charge that he had abandoned Israel.<sup>34</sup>

The real difficulty lies in the *praedestinatio gemina*, i.e. the double will-expression of God as an expression of his grace and rejection. It is an open question how, exactly, the relation between this and the gospel must be understood; and Paul ultimately does not answer it.<sup>35</sup> This much is certain: whereas predestination is rooted in the gospel, the gospel in this section of *Romans* is very much related to the Old Testament. The concept of the Covenant of God and Israel is strong,<sup>36</sup>

<sup>31</sup>Michel, *Der Brief*, 225. The election of men by God cannot be regarded as an occurrence which develops itself on one hand as the message of the grace of God, and on the other hand as the justification of men. God's election, as an act of His freedom, His power of Creator, and His righteousness, has to be understood historically and theologically. (J. G. J. v M.).

<sup>32</sup>*Ibid.*, 256. The secret which is announced to the congregation consists of the oracle that Israel as a whole will receive (the) salvation. God's Covenant with Israel continues, but will be effectuated anew. (J. G. J. v M.).

<sup>33</sup>Dibelius, *Paulus*, 110.

<sup>34</sup>Michel, *Der Brief*, 256.

<sup>35</sup>*Ibid.*

<sup>36</sup>*Ibid.*

and the concept of the New Israel is definitely rooted in the Old Israel. Now we may observe that the double will-expression of God comes forth out of one grace, He is meeting the sin of man in the Law; He provides justification "in Christ" in terms of faith and obedience. In other words, the meeting of man with God results in death, or in life through death as it is in Christ.

The continuation of the first term, i.e. the continuation of death, as embodied in Israel, is a dispensation in the light of the eschatology of the "now" and "then." (*Rom.* 11:25-28). Now it seems that Paul really says that the election of Israel was fulfilled in Christ; but being rejected and given over to death which is the fulfillment of the Law, He became out of reach for those who tried to continue under the Law. On the other hand, being "pushed through death," Christ became accessible for those who were not elect before, insofar as they would be willing to share in the death of the Lord by Baptism. (*Rom.* 11:22). This dispensation obviously meant a widening of the election, and it most certainly was a grafting into the election of the Old Testament. (*Rom.* 11:17-18). In terms of eschatology, it meant for Paul that the end of human history was so to speak "held up for a while." The attitude of Israel (except for a remnant of believers) proved through and through that election was by grace, and not based upon works.

Now we still have to answer the question whether or not God had cast away his People. (*Rom.* 1:11). If Israel were under the Law *per se*, it would be a condemnation. Israel however was NOT under the Law any more than the Gentiles. (*Rom.* 11:5-6). Christ fulfilled the Law, and it certainly is not conjecture to add that Israel, by crucifying Him, in fact had abolished the Law! *Summa summarum* we should be able to see without trouble that Israel's rejection widened the Old Covenant election into the New Covenant. This was an outright dispensation, and an act of God's mercy upon the Gentiles. The reverse proposition, that Israel would be saved also, seems to hinge on an "*eschatologischen Geschichtserkenntnis*" which finds its final word in *Rom.* 11:32.<sup>37</sup>

This will bring us back to Dibelius' statement of hope, but it seems that Paul's hope for Israel was identical with his hope for the Gentiles. The one focus was "in Christ"; the one answer was in the willingness to share in his death. If election can be understood at all, it refers to this participation in the death of Christ, i.e. death unto sin, fulfillment of the Law, and indeed a transformation of the Old Israel into

<sup>37</sup>*Ibid.*, 253.

the New. Israel gave proof and witness that the Law could not lead to salvation; for when salvation did come, they could not accept it under the Law any more than they could accept it in the sin which called for that Law. The Law knew only fulfillment by mercy, grace, and election, moving through death unto life, and NOT by works.

*The Epistle to the Galatians* is, according to its content, related to *Romans* and may well be understood as a prototype of it.<sup>38</sup> *Galatians* 3:1-5:12 presents a treatment of the Law in the typical circular style of Paul.<sup>39</sup> In the last analysis the polemic in *Galatians* turns about religious practices, even though the treatment is saturated with the underlying theology.<sup>40</sup> It is only in *Galatians* that the question of circumcision is raised specifically.<sup>41</sup> We do not have the opportunity to consider this letter in detail. Our only remark should be that *Gal.* 5:3, "For I testify again that every man that is circumcised, that he is a debtor to do the whole law," obviously refers to Gentiles and not to Jews who are already circumcised.<sup>42</sup> This, of course, does not necessarily deny that these Jews stand under the obligation. Dibelius notes the same text, but his discussion adds nothing to the understanding at which we already had arrived.<sup>43</sup>

The other Epistles, when checked, do not seem to offer a new point of view. *I Corinthians* in itself would provide a good basis for a study of Paul's thought but does not contradict our findings in *Romans*. It should be pointed out that throughout the work of Paul we can find references to the Law, as well as to Israel.

### III

Paul understood the terms of sin, righteousness, justification, and faith, in the context of his eschatology. Fundamentally the Christian was in a state of tension between two actualities, or rather, two aspects of one and the same actuality. We might say, the tension between "begun" and "fulfilled." Between the two, Paul saw the mode of reception of the participation in Christ which was given at Baptism. Sin was for Paul self-assertion and enmity to God which would lead to

<sup>38</sup>*Ibid.*, 21.

<sup>39</sup>H. Schlier, *Der Brief an die Galater*. Göttingen: (Vanderhoeck und Ruprecht), 1951, 78.

<sup>40</sup>B. S. Easton, *Early Christianity*. Greenwich, Conn: (The Seabury Press), 1954, 151.

<sup>41</sup>*Ibid.*, 152.

<sup>42</sup>Schlier, *Der Brief.*, 166.

<sup>43</sup>Dibelius, *Paulus*, 123.

death under the judgment of the Law. Righteousness and justification for Paul were not the infusion of sinlessness, but rather they were conformity to Christ's death through faith and reception. Faith was for Paul obedience, decision, and confession of Christ with the potential to be fulfilled, not in the sense of an interim factor.

The Jerusalem Council does not add much to our information, except that it fell to Paul to establish the idea of the New Israel more fully than before. *The Epistle to the Romans* was found to be the major source of Paul's thoughts on Law and Israel. The key phrase about *Romans*, and therefore of this paper is: "... es geht ihm tatsächlich darum, dass die Forderung Gottes nicht nur anerkennt, sondern auch vollzogen wird." (that the requirement of God be not only acknowledged, but also accomplished). The Law as such was the touchstone of sin, and sin was the problem rather than the Law. The solution was found "in Christ," as above. To be in Christ did not mean a release from all binding norms. Indeed, "... nicht nur anerkennt, sondern auch vollzogen. . . ! There was still room for the judgment of yes and no!

The problem of Israel's rejection is related to the difficult problem of *praedestinatio gemina*. It was argued that the fall of Israel created a widening of the election of the Old Israel into the election of the New Israel, in the sense of a dispensation within the context of Paul's eschatology. In this way the New Israel is deeply rooted into the Old. It seems that Paul understood election as participation in the death of Christ, which indeed included fulfillment of the Law. The return of the fallen Israel, however, is only intelligible as an "*eschatologischen Geschichtserkenntnis*," based upon the conviction that Israel, too, was not under the Law *per se*, if in Christ. The return of Israel seems to hinge on a hope of Paul, which was one and the same as the hope which he held for the Gentiles.

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### "SAY OUR FATHER"

By JOHN C. PARKER, JR.

"... More things are wrought by prayer  
Than this world dreams of."

Thus Tennyson's King Arthur phrased a hope myriads of human souls today are longing to be assured of. This is no trivial, so-called "poetic truth." It is the hypothesis upon which the Christian faith rests, for the concept of a living, personal God Who in a concrete historical incident came into this world as Perfect Man to reconcile men to Himself—indeed, to confer upon them the totally unmerited gift of everlasting life in His presence—breaks down if there is no way for man to know Him personally. If man cannot communicate with God, then the question of whether He is a personal God is an academic one that contains little hope for relief from our universal human dilemma. Our Lord said, "Come unto me," but if the possibility of doing this disappeared at the time of His Ascension, then Christians are running a race that has no finish line.

It is one of the more pathetic features of our present religious dilemma that Christians do not, perhaps cannot, give a more emphatic affirmative answer to the question, "Does prayer work?" To be sure, there are places one may go to find immortal witness to the effectiveness—the reality—of private devotion, but it is also true that a tragic

mass of members of our Christian bodies find more accurate expression of their own hearts' agony in the *Rubaiyat* than in the *Imitation of Christ*.

Christians are fairly used to the idea that man is fallen—that there is an unfathomable gulf between that which at times he is certain that he was made to be and that which he knows he actually is. But I feel that he also is lost, in the sense that, although he knows he is not what he should be, he is equally aware that he does not know which path, if any, can lead to improvement—to his true self. He is lost. The question, "Does prayer work?" is an expression of this loneliness, this lostness. It is but a glimmer of hope that man has managed to keep alive in the darkness of his earthly existence, and for a Christian to fail to answer it, for whatever reason, is to turn away one who has come to the last place he can hope to find an answer.

There supposedly is a Russian proverb to the effect that "What men usually ask for when they pray to God is that two and two may not make four." Unfortunately, a great number of people, speaking officially or unofficially in the name of Christianity, have contributed immensely to this notion. The idea is never expressed in this way, but Christian folklore is loaded with stories that are supposed to show how the normal cause-and-effect pattern of this world may have been supernaturally violated as a result of prayer.

Suppose a baby is lying near death in a hospital. Its parents, who are really devoted Christians, pray day and night that it will not die. And after doctors have given up hope, something happens and the child recovers, and everyone goes away convinced that prayer did it—or rather that God did it in answer to the prayers. It is not the purpose here to consider the probability of truth in the conclusion that prayer saved the baby, but I am convinced that this type of story cannot be used successfully today to prove that prayer works to one who is doubtful about it. What if another baby whom nobody prayed for died on the day that our baby recovered? If God spared the one who was prayed for, did He kill the one who was not prayed for? Was the doctors' verdict a guarantee that, except for prayer, the baby would have died?

St. Augustine approaches this sort of thing in his *Confessions*, when he suggests that the incessant prayers of St. Monica on his behalf may have contributed to his receiving God's Grace which, when incorporated into his personality, made him a great saint and one of history's great men. To many a devoted Christian this conclusion no

doubt seems more than natural under the circumstances, but to a reader unfamiliar with the Christian background out of which Augustine writes, this sort of thing can raise innumerable questions.

Does it, after all, take the supplications of finite man to unleash God's Grace? Does God play favorites with His Mercy? Would God have caught the falling sparrow if somebody had prayed for it? The list of questions is long and can grow facetious, but they cannot be ignored if they stand between a person and a life of prayer.

Again, I am not challenging the conviction among Christians that "things are wrought by prayer," but to try to get somebody to pray on this level before he has a grounding in the Gospel of our Lord, is like trying to teach ballet to a person who has not yet learned to walk.

Another potential stumbling block found in a great deal of devotional literature is, I believe, the theoretical classification of prayers into types—adoration, thanksgiving, contemplation, intercession and petition. It is impossible to imagine how many prayer lives have been enriched by the application of this simple principle; and it can be of great value to one who is ready to attempt a life of prayer, but it can be of little assistance to an individual who is not yet able to believe that prayer is a reality.

One could go on indefinitely thinking up ways in which it is not likely to be possible to show that prayer works, but ultimately there must be a way that is both available and vividly real. That way, I suggest, is fundamentally what the New Testament is all about.

It is the whole concept of the personal God in Christ that the practice of prayer depends upon and that the New Testament reveals. And lest this seem like an absurdly self-evident fact, it also can be shown that after two thousand years in which this New Testament has been no doubt the most thoroughly examined set of documents in the history of the world, men have hardly begun to realize what those writers were trying to say. This is not to say that the Gospel in all its significance must be comprehended by one before he may pray, but only to bring out the conviction that in the New Testament message—and nowhere else—can a way be found to lighten our darkness.

When our Lord was asked how to pray He said, "When ye pray, say our Father. . . ." Perhaps it is because we normally expect the meaning of New Testament passages to come hard, or because we have repeated these words until they have become separated from their meaning, that we usually hurry over them and rush on to the rest of His prayer. However, in this instance it is certain that Jesus was not

telling His disciples to raise their puny voices to a cold power that started the cause-and-effect chain of events which had led to their day. It runs rather contrary to the prevalent feeling that we somehow pray for relief from the torment of a celestial bully who otherwise would permit our misfortune to grow worse, that even if our prayers did make it to heaven, there is no heart there to touch and God in his infiniteness cannot care. However, this is not the nature of the Father our Lord has come to tell us about.

"If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Without going into the complete meaning of this assurance of Jesus, it is clear that the heavenly Father He is referring to is neither a capricious demiurge nor a divine unconscious; that notwithstanding His infiniteness and omnipotence and holiness (or perhaps because of them) He is concerned with each of His children. Though we cannot know all about God, we have the assurance from our Lord Jesus Christ that our Father cares.

"... He that hath seen me hath seen the Father." "The Father and I are One." Here is the assurance that God cares. Christ in history, who was seen and touched and known by men, cared. There is assurance, too, that God is not solely interested in righteous people. Nobody is righteous. He cares rather for sinners, for publicans. For those who stray. For those who stray and do not know that they stray. For the baby nobody prays for as well as for the one who is prayed for. For me. This is the Christian Promise. The Good News. This and this alone is what Christians have to use as an approach to those who have not known.

It is from the New Testament that Christians must take their basic points of discussion. How often do you get the impression that even professing Christians, especially in supposedly intellectual circles, feel that it is irrelevant to turn to the Bible? It is certainly possible to quote irrelevant passages from Scripture in a particular case, but if the New Testament does not contain answers to questions about prayer, there are not any answers. Until the Gospel is established as the basis of discussion, prayer can be little more than a desperation attempt to change the odds in a life-or-death game of chance.

It is sometimes painfully apparent that prayers are not always answered in the specific way in which the person praying might think they should be. When the movie *Stars In My Crown* was making the rounds everybody got a big laugh from a scene in which a couple of

small boys were daydreaming about what they would do "if I was God." One of the boys came up with the profound thought, "What's the use of being God if you can't do what you want to." It's easy in our adult sophistication to laugh at something like this, but when we pray for what we would do if we were God and He does not do it that way, it becomes a source of frustration that urges us to conclude that there is no God, or that He does not care.

It is rarely possible for the human mind to comprehend anything outside the simple cause-and-effect pattern of events in this world. If a baseball is released four feet from the ground we may predict with rather conclusive certainty that the ball will go directly to the ground, not really because we once read about a law of gravity that will propel it toward the center of the earth, but simply because every time in the past we have observed a baseball free to move it has fallen. We notice the phenomenon before we deduce the laws. Nearly every one will agree that this phenomenon is necessary to the existence of the world as we know it even though people get hurt when they fall off things. It is less easy to see why people have to die of cancer, but this too seems to be a part of the way the world is, at least until, with God's help, men are able to learn more about cancer and ways to cope with it as they have already learned ways to cope with gravity. It is not a necessarily valid conclusion that God does not care for the cancer victim, or even that God cannot do anything for that person when we pray.

Jesus of Nazareth prayed that the bitterness of crucifixion pass from Him. It might be contended that the request was denied, but never that the prayer was unanswered. And, incidentally, it is interesting to wonder why the evangelist thought it necessary to include this apparently contradictory incident in his account of the earthly ministry of our Lord.

"Jesus wept" at the tomb of Lazarus, perhaps even though He knew He would raise him. Because we are told how this incident comes out, it is clear that the death of Lazarus, though painful to those who loved him, was a valuable occurrence in our Lord's ministry. But if in transmission through the ages the conclusion of the story had somehow been lost so that it ended with the words "Jesus wept," it doubtless would have been a prominent conclusion among those who read it that Jesus wept because He was powerless to do anything about it.

Seldom indeed are we able to see reason behind human suffering. But it is at least as reasonable to say that there is as it is to say that

there is not. Both history and experience show unmistakably that human character is built upon hardship, not luxury. The poet who attempts to draw human character writes of conflict and suffering far more than of relaxation and pleasure because it is in hardship that the human capacity for love and compassion and sacrifice and heroism comes into focus. And it is these qualities, I suggest, rather than the gift of speech and the opposable thumb, that distinguish man from beast. Perhaps if we can bring ourselves to listen in prayer, instead of doing all the talking ourselves, God can make some of these reasons known to us.

Finally, I believe that every man prays. "There are moments," Victor Hugo wrote, "when whatever the attitude of the body, the soul is on its knees." It is the mission of Christianity not to get people to pray—if they did not already want to they would not ask if it works—but rather to help them to know that they do not pray to an empty sky. These are the people the Gospel is intended for, and it is the responsibility of Christians to see that they hear it. There is no place to go except to our Lord—and no one can lead who has not gone himself.

While Christianity embraces a profound philosophical wonderland, nearly every Christian must agree with Frederick C. Grant that it is in fact not a philosophy, but a religion; that one does not learn to pray in an armchair discussing it—even with a man of prayer—or reading about it, even though there is in our Christian heritage a wealth of truly inspired writings that may help. Rather, an individual learns to pray on his knees at the foot of a cross, though his body need not actually be kneeling and the cross need be none other than the very one upon which Jesus of Nazareth died. If the message of Jesus Christ, the Son of God, is our foundation and guide, it is in a very real way God Himself Who teaches us to pray and who makes us to know somehow that He is present—that He is listening; that He cares, and that He answers.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

## BOOK NOTES

*The Text of the Old Testament*, an introduction to Kittel-Kahle's *Biblia Hebraica*, by Ernst Wurthwein. New York: Macmillan, 1957. (\$3.20).

This extremely useful book brings together all the information required for a profitable use of the new Kittel, *Biblia Hebraica*; it is also an extremely useful, descriptive work for the ordinary biblical student who wants to know the facts about the character of the Hebrew text and its transmission.

The book is divided into four parts of which the first describes the physical character of the Hebrew text and explains its history.

The second part deals fully with the Septuagint and the Later Greek translations, with the Aramaic Targums and the Syriac translation.

The third part describes the Old Latin and Vulgate versions, and also the Coptic, Ethiopic, Armenian, and Arabic.

In the fourth part the author discusses textual criticism, its aims and methods.

There are few serious students of the Old Testament—and this probably includes non-Hebraists—who will not find much that is useful in this very workmanlike and helpful book.

The latest copy of Kittel's *Biblia Hebraica* which the reviewer has seen is the seventh edition of 1951 printed from the type of the third edition but corrected and augmented. This has a third critical apparatus provided for *Isaiah* and *Habakkuk* which exhibits a selection of the variant readings in the text of those books which occur in the manuscripts from the Dead Sea.

CLAUDE SAUERBREI

*The Dead Sea Scriptures in English Translation* by Theodor H. Gaster. Garden City: Doubleday and Company, 1956. (Cloth \$4.00, paper .95).

Everyone wishes to know what will be the impact of the Dead Sea Scrolls on thought about the Bible. Scholars have expressed diverse opinions. It is now possible to go to the source. While Gaster's translation of a few important terms may be questioned on the ground that it reflects his own point of view, the work is essentially reliable; and it contains all the major sectarian writings of the Qumran community.

As long as the reader keeps in mind that what Gaster renders as "a right teacher" is more probably an individual figure or "Teacher of Righteousness," this book will enable him to make a fair judgment for himself of the relation between the Scrolls and early Christianity.

J. H. W. RHYS

*The Eucharistic Words of Jesus* by Joachim Jeremias, translated by A. Ehrhardt. New York: The Macmillan Company, 1955. (\$3.75).

One does not have to agree with the conclusion of a book in order to recognize its merit, and the merit of this study is established. Even if it is not possible to accept the belief of Jeremias that the Lord's Supper was a passover meal, no one who desires a clearer understanding of the origins and original interpretation of the Eucharist will neglect this book. While it is not likely to be accepted as a complete statement of the fact, the wealth of background material which the author has presented will go far to clarify what must always remain a focal point of faith and practice for Christians.

J. H. W. RHYS

*Inherit the Promise, Six Keys to New Testament Thought* by Pierson Parker. Greenwich, Conn: The Seabury Press, 1957. (\$4.25).

The current interest in biblical theology has demanded consideration of those ideas in the religion of Israel which lie behind the concepts of the New Testament. In addition to an introductory chapter, the author has taken six leading concepts of the Old Testament and has shown how they are applied by early Christianity. The layman need not hesitate to tackle this work, for technical terms are largely avoided, and those which are used are fully explained. Probably the treatment of the hope for a New Age and of the thought of Jesus as Messiah will excite the greatest interest, but the other keys by which the meaning of the Gospel is laid open to view will also reward the person who makes use of them in understanding Christianity.

J. H. W. RHYS

*New Testament Faith for Today* by Amos N. Wilder. New York: Harper and Brothers, 1955. (\$2.50).

For those who seek to relate the convictions of the New Testament to life in the world today, this is a good point at which to start. In



lucid terms, without the complications and controversies of "de-mythologizing" the New Testament, the proclamation of Jesus, along with the interpretation of Paul and John, is offered to the twentieth century. Although the theology behind the book is liberal, the work is far too judicious and honest to be given a partisan label. All inquirers, regardless of their own views, will leave this study with a clearer grasp of truth.

J. H. W. RHYS

*A New Testament Wordbook* by William Barclay. London: Student Christian Movement Press, 1955. (-8/6).

This is a book that may well help introduce or even provide a break in a college-level Bible class. Dr. Barclay handles New Testament words magnificently, from *Aggareuein* (The Word of an Occupied Country) to *Hupomone* (The Manly Virtue) to *Praus* (Christian Gentleness). It also is useful for parsons who wish to keep a not-too-technical hand in on their seminary Greek.

DAVID B. COLLINS

*Faith and Culture* by Bernard Eugene Meland. New York: Oxford University Press, 1953. (\$3.75).

This is a fascinating attempt to reconstruct the values of the position of Protestant Liberalism. In order to do so a certain amount of critique is required. Meland severs the Liberal position from the matrix of German Idealism in which it grew up. He also reviews the Liberal doctrine of man and purges it of the excess optimism formerly associated with it. In place of the post-Kantian and post-Hegelian background of earlier Liberalism, he draws heavily upon the metaphysics of Alfred North Whitehead. In his newly stated doctrine of man he constantly refers to the discoveries of Depth Psychology, but over against Neo-Orthodox pessimism reasserts the humanistic, cultural, and spiritual values of man's nature. The new Liberalism asserts the doctrine of Immanence over against the well-nigh Deistical position of some Neo-Orthodox positions. It brings again to the consideration of apologists for Christianity the doctrine of "emergence of values," this time with a Whiteheadian rather than a Bergsonian or Alexandrian set of ontological concepts. The book ends stimulatingly by saying, "the revelation of God in Christ is to be conceived as a perennial ex-

perience of the culture. It is a dynamic in the flux of life itself. It is a resurrected life for every age." This book has the vitality of the perennial Christian emphasis upon Creation and Incarnation, but is cast, withal, in the new terms of process philosophy.

W. O. CROSS

*Systematic Theology*, II, by Paul Tillich. Chicago: University of Chicago Press. 1957. (\$4.50).

To those who received the first volume of Professor Tillich's *Systematic Theology* with some reservations, the appearance of volume two may prove reconciling on two counts. First, the terribly compressed, Germanic style of the first volume is largely altered in the second. The English is more readable, and the difficult thought is thereby made more accessible. Secondly, some of the theological and philosophical objections which have been raised are dealt with—whether adequately or not depends on the reader—in the introduction to the book.

In this volume Tillich's Christology, which from the occasional writings he has produced has been suspect by many who hold traditional Chalcedonian views, is presented in a systematic form for the first time. This reviewer feels that Tillich has badly misunderstood the traditional expressions of the doctrine of the Incarnation: ". . . the assertion that 'God has become man' is not a paradoxical but a nonsensical statement. . . . Even the most consistent Scotists had to admit that the only thing God cannot do is to cease to be God." (p. 94). That this represents the view of responsible, traditional theologians on the Incarnation cannot be admitted; the Athanasian Creed insists that Christ is "one, *not by conversion of the Godhead into flesh, but by taking the Manhood into God.*" On the next page Tillich suggests a "modification" of the term "Incarnation" which would express what he understands to be true: in the Johannine statement that the Logos became flesh, "Logos" is the principle of the divine self-manifestation in God as well as in the universe, in nature as well as in history. 'Flesh' does not mean a material substance but stands for historical existence. And 'became' points to the paradox of God participating in that which did not receive him and in that which is estranged from him. This is not a myth of transmutation but the assertion that God is manifest in a personal life-process as a saving participant in the human predicament." (p. 95). This is certainly consistent with the traditional Christology, whereas his "straw man" is not.

If one is willing to overlook such misunderstandings and interpret Tillich in the light of this "restatement," the book will shed invaluable light on the Person and Work of Christ. The value of the systematic method used and the insights gained well reward the labor needed for the reading of it; the section on salvation as Regeneration, Justification, and Sanctification is worth the price of the book.

C. L. WINTERS, JR.

*Unity in the Faith* by William Porcher DuBose. Greenwich, Conn: The Seabury Press, 1957. (\$3.00).

A collection of essays previously printed in the *Constructive Quarterly*, edited by Professor W. Norman Pittenger, with introductory essays by the editor, Vice-Chancellor McCrady, and Professor George B. Myers. The essays here assembled, though not written as a unit, have a train of thought and development which makes this book the best way to become familiar with the theology of DuBose. One is struck by the basic similarity, in spite of obvious stylistic differences, between this book and Tillich's. The same concern is manifest for "Logos" as the cornerstone of an understanding of reality; for the human action of Christ in the process of redemption; for the "achievement of 'human divinity' by Christ" in DuBose, and the "actualization of the 'New Being' in Jesus as the Christ" in Tillich. These two books could well be read together.

C. L. WINTERS, JR.

*Christianity and World Issues* by T. B. Matson. New York: The Macmillan Company, 1957. (\$5.00).

This simply and clearly written book comments upon the problems of the Family, of Race, of Economic life, of War, and the Christian Vocation without technical jargon. It is wise, balanced, and eminently sane in its ethical approach. Basically it rests its ethical approach upon the Holy Scriptures but beyond that attempts to solve the numerous problems of Christian Ethics by common sense. Its weakness is a lack of ethical methodology, for while it uses Natural Law technique, it fails to relate Revelation and Reason in a clearly compatible theory of the sources of ethical knowledge. As a result, the problem of the relationship between love and justice is not resolved. Nevertheless, as stimulating reading and as a summary of current social pro-

blems, and as a compendium of Christian principles, Matson's book is a fine contribution. His treatment of racial tensions, and the plight of the Christian conscience caught in those tensions, is both timely and masterful. For the parson who needs homiletic guidance in his prophetic ministry and for the layman who wishes to know what Christianity means in daily life there is no better book available.

W. O. CROSS

*Christ and Culture* by H. Richard Niebuhr. Harper Torchbooks. New York: Harper and Brothers, 1956. (\$1.25).

Harper's has now made available in a popular paper-backed edition, Richard Niebuhr's book on Christian Ethics, first appearing in 1951. This new edition opens the opportunity to stress the importance of this book. It is the work of a superb historian who traces with graphic skill and penetrating observation, accompanied with critical evaluation, the various ways in which Christianity has been related to the culture in which it lives in "symbiosis." The headings of the various Parts of the book will give a sufficient indication both of its dramatic quality and its generous scope. Niebuhr (the "other Niebuhr") deals with his subject under the titles: "Christ Against Culture," "The Christ of Culture," "Christ Above Culture," "Christ and Culture in Paradox." He concludes with a critique of Kierkegaard under the title "A 'Concluding Unscientific Postscript'." The problems that Niebuhr faces and examines are the perplexing difficulties of the relation of Christianity to Western Civilization. His examination of the historic ways in which this problem has been faced is a more concise, but no less incisive and original treatment, than that formerly furnished in the ponderous pages of Troeltsch. There is a depth, a quality, a competence, a luminous yet critical appraisal in this work that makes it required reading for any Christian who wishes to be intelligent about the relationship of Christianity to the world.

W. O. CROSS

*Life Together* by Dietrich Bonhoeffer, translated and edited by John W. Doberstein. New York: Harper and Brothers, 1954. (\$1.75).

For a group that wants to begin to come to grips with that fashionable word "community," no better manual has appeared than this one by a German Christian martyred by the Nazis at the end of the Ger-

man phase of World War II. Anglicans would want to add much to the sections on Ministry, Confession, and Communion, yet will find nothing but the clean, bitter taste of good soul medicine in passages such as this one dealing with Community. "Innumerable times a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him a very definite idea of what Christian life together should be and to try to realize it. But God's grace speedily shatters such dreams. (!) . . . God hates visionary dreaming; it makes the dreamer proud and pretentious. . . . When the morning mists of dreams vanish, then dawns the bright day of Christian fellowship." (pp. 16-18).

DAVID B. COLLINS

*We Want to Know* by Dora P. Chaplin. New York: Morehouse-Gorham Company, 1957. (\$3.50).

Here is a book which comes out of an extensive and rich experience in counselling young people, parents, and youth leaders. It deals with some of the most acute existential issues confronting youth—and adults. Contents discuss: Trouble with myself, Parents and Teachers, Questions about God, Evil, Doubt, Romance, Marriage, and Vocation. This book is valuable for its practical suggestions. It offers significant points of departure for youth program planners and discussion leaders.

V. O. WARD

*Homosexuality: Disease or Way of Life?* by Edmund Bergler, M. D. New York: Hill and Wang, 1957. (\$5.00).

In clear and hard-hitting terms the author discusses the causes and treatment of an increasing and serious social problem. He says Homosexuality is a neurotic disease. Contrary to popular belief this disease *can* be cured, if the victim *wants* to be cured. A *must* for clergy and counsellors who would deal with these unconsciously guilt-ridden victims and their heartbroken loved ones.

V. O. WARD

*Delinquency, Sickness or Sin?* by Richard Vincent Mc Cann. New York: Harper and Brothers, 1957. (\$3.00).

On the basis of an extended study of troubled boys and girls, the

author raises such questions as: Who are they? What are they actually like? What is their background? What do they think of themselves? Where does the failure lie? How can they be helped? Creative solutions for clergy, parents, and layman are suggested.

V. O. WARD

*Foolishness to the Greeks* by T. R. Milford. Greenwich, Conn: The Seabury Press, 1954. (\$2.50).

*Christ and the Modern Opportunity* by Charles E. Raven. Greenwich, Conn: The Seabury Press, 1956. (\$2.25).

These two books speak to the heart of a good many problems that face some of the more than three million young people on our college campuses. Both of these, oddly enough, were given as mission addresses in Canadian universities. Dr. Milford's addresses were delivered to the University of Toronto; Canon Raven's to Mc Gill University in Montreal.

Canon Raven presents a brilliant, intellectual, and comprehensive picture of the claims of Jesus Christ in the world today; this is a book for the hands of upperclassmen in the undergraduate college, and graduate students. Chancellor Milford's work is open to all. Any freshman can understand what he means when he says, "There is nothing wrong, there is everything right, in studying to become competent in a profession; in studying French in order to talk with French people and to understand the French genius and to introduce others to it. There is everything wrong in studying French (or anything else) merely to get a degree and get a living by teaching other people to study French to get a degree . . . bored people teaching bored pupils boring subjects. . . . You cannot afford to remain infantile in your knowledge of your religion when you are growing up in everything else." (pp. 82-83).

DAVID B. COLLINS

## MY CHURCH AND SEWANEE . . .

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